Kendrick Santa Cruz

Mr.McDorman

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In the Lion, the Witch and The Wardrobe, C.S Lewis used the magical world of Narnia to show Christian ideas. The story is an allegory for the gospel of Aslan's sacrifice and resurrection portraying Jesus's death and resurrection. The author shows important parts of the gospel, like sin, temptation, redemption, and forgiveness, through the characters and events in Narnia.

TEMPTATION

Edmund is faced with temptation when the White Witch gives him the Turkish Delight. At first, it was delicious for Edmund. "Each piece was sweet and light to the very centre and Edmund had never tasted anything more delicious. He was quite warm now, and very comfortable" (Lewis 17). This shows how good temptation can feel good at first. The Bible, in James 1:14-1:15, says that "Each person is tempted when they are dragged away by their own evil desire and enticed." This scripture tells us that temptation leads us away from good and towards bad choices. When Edmund chooses to eat the Turkish Delight it shows how a bad choice can hurt others. Edmund's choice put his brother and sister in danger. Later, "Edmund secretly thought that it would not be as good fun for him as for her" (Lewis 21). This shows how the pleasure from temptation doesn't last and later leads to regret.

SIN

After this moment in the story Aslan sacrifices himself for Edmunds sins. This part of the story mirrors how Jesus died on the cross for our sins. When Aslan lies on the stone table it is portrayed like he has died, “There are other people wounded,” said Aslan while she was still looking eagerly into Edmund’s pale face and wondering if the cordial would have any result. “Yes, I know,” said Lucy crossly. “Wait a minute.” “Daughter of Eve,” said Aslan in a graver voice, “others also are at the point of death. Must more people die for Edmund?” “I’m sorry, Aslan,” said Lucy, getting up and going with him.” (Lewis 96). This shows that Aslan is willing to die for Edmund’s sins. This is similar to John 3:16 which says “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but shall have eternal life”. In the story, Aslan loves Edmund enough to sacrifice himself enough to save him. Both Aslan and Jesus show their love by willing to die for someone else’s sake.

FORGIVENESS + REDEMPTION

Forgiveness is a big part of this story. Ephesians 1:7 says, “In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God’s Grace.”When Aslan is resurrected, the Witch calls Edmund a traitor, but he is no longer worried because Aslan has forgiven him. The quote, “You have a traitor there Aslan,” said the Witch. Of course everyone present knew that she meant Edmund. But Edmund had got past thinking about himself after all he’d been through and after the talk he’d had that morning. He just went on looking at Aslan. It didn't seem to matter what the Witch said” (Lewis 75), shows that Edmund, like a believer forgiven by Jesus can move forward without guilt. Aslan’s forgiveness gives Edmund a fresh start, just as God’s Grace does for us.

RESURRECTION

Resurrection is shown through Aslan when the children thought he was dead but he came back to life. “The Stone Table was broken into two pieces by a great crack that ran down it from end to end; and there was no Aslan. “Oh, oh, oh!” cried the two girls, rushing back to the Table. “Oh, it’s too bad,” sobbed Lucy; “they might have left the body alone.” “Who’s done it?” cried Susan. “What does it mean? Is it magic?” “Yes!” said a great voice behind their backs. “It is more magic.” They looked round. There, shining in the sunrise, larger than they had seen him before, shaking his mane (for it had apparently grown again) stood Aslan himself. “Oh, Aslan!” cried both the children, staring up at him, almost as much frightened as they were glad. “Aren’t you dead then, dear Aslan?” said Lucy. “Not now,” said Aslan” (Lewis 86). This is similar to Acts 10:40-41, that says “God raised him from the dead on the third day and caused him to be seen. He was not seen by all people but by the witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead. Both Aslan and Jesus were resurrected and showed themselves to their believers, portraying the power of their sacrifice and the promise of new life.

CONCLUSION

Edmund's temptation by the Turkish Delight shows how good sin can seem but also how it leads to regret and harm. Aslan's willingness to die for Edmund mirrors Jesus's sacrifice for our sins, showing deep love and forgiveness. Aslan’s resurrection highlights the power of new life, just like Jesus’s resurrection does for believers. By the end of the story, Edmund’s forgiveness and fresh start reflect the grace and redemption offered through faith.